City Security

STATED:

A SERMON

Preached at St Paul's *August.* 11th 1661.

Before the Right Honourable

THE

LORD MAYOR.

By [illegible] B. D. late Fellow of St *John Baptists* Colledge [illegible] and now Chaplain to his Majesty in the Tower of LONDON.

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City Security.

PSALM 127. the latter part of the first Verse.

Except the Lord keep the City, the Watchman waketh but in vain.

THere is a *naturall necessitous humility* lodged in persons of mean, and low spirits; men of no parts, or no knowledge of their parts, or who have no just esteem of them. And there is an *artificiall flagitious humility*, when, like the Hawk, men stoop for a quarry. Thus *Absalom stole the hearts* of his Fathers subjects out at their mouths, by his treacherous kisses. And there is a *penall calamitous humility*, when God trips up the heels of insolent persons; such was that of proud *Nebuchadnezzar*, when devested of Empire, and Reason, *Humiliatus erat, quia humilis non erat*, *humbled*, because not *humble*. And there is a *Celestiall gratious humility*, when men of eminent parts and place, own God as the fountain of all they have, and are, that fills and feeds their Channells. A *royall* virtue indeed, when *Kings* acknowledge *their Thrones* to be set upon *Gods footstoole*, and though *in all Causes, and over all Persons, as well Ecclesiasticall as Civill, in their own Dominions*

2 Sam. 15. 5, 6.

Dan. 4. 33.

[illegible] Supream heads and Governours; yet pay their ho[illegible]nd fealty to the *King of Kings*, in confessing they [illegible] this *under God and his Christ*. It is the method of [illegible]oud men to compare themselves with their inferiours, and as the *Pharisee*, to cry out, *Lord! what am I not?* like those that measure themselves by the declining Sun, and so seem taller than they are: But the humble person compares himself, his power, his wisdome, his holinesse, his honour, with those of God, and, as the *Publican*, cries out *Lord! what am I?* As those that measure themselves by the Sun at noon, and their bedwarfd shadow, and are more than they seem. It is *Moses* his Title of Honour to be stiled *Gods servant*; And *Davids* chief ambition to *be a Nethenim in the house of God*; The *threshold* of whose *Temple* was a step above his *Throne*, and he takes a degree to be
Rev. 4. 10. *a Porter* at it. *The Elders cast down their Crowns at the feet of God.* And, as all subordinate Powers, give in at the presence of the *King*, as Stars return their light to the Sun at his arising; so even Kings lower their Scepters, when God exalts his, since the best of them are but the off-sets thereof. The most *absolute Monarchs*, are thus far *relative*, that they subsist by God, there being no independency in reference to him. There are no designes, be the means, or men, that carry them on never so potent, that come not to naught, if *blown* upon by God: Nor is any instrument so impotent, that with God is not effi-
Phil. 4. 13. cacious. This is the ground of St *Pauls omnipotency*: *I can do all things through Christ which strengthneth me.* Proud *Babel* that was raised in Rebellion against God,
Zech. 4. 6, 7. was razed in confusion by him: But where *not an Army, nor strength*, but the *Spirit of God* builds, there even *the head stone is laid, and the shouting is grace, grace.* God
Exod. 1. 21. blessed the *Ægyptian Midwives*, by his *building them houses*, for their supporting the *houses* of the *Israelites*. And he who blessed them for their work, blessed them in it: And as he suited the reward to the work, so he suited the work to his own promise; for he had pronounced
Gen. 1. 28. that primitive blessing of *Increase, and Multiply*, on that people,

people, and man cannot *ſubſtract* where God will *multiply*.

No, nor yet *multiply* where he will *ſubſtract*. *He, who keeps the key of David,* opens the *barren,* and ſhuts up the *fruitfull Womb* : And as from one *Vine,* one fertil *Wife,* he can draw forth the bleſſing of *Cluſters* of *Children* for *him that feareth him*; ſo from *ſeven hundred Wives and three hundred Concubines,* the product to *Solomon* was but a ſingle *Rhehoboam,* ſo farre as Scripture undertakes the Genealogy; but one *Grape* from ſo many *Vines,* and that too, but ſuch an one as *men gather of Thornes,* who, like *Ivy,* plucked down the houſe, he pretended to ſupport. Both the fruit of the common Womb, the earth, is Gods, for *The earth is the Lords, and the fullneſſe thereof*; and that of every particular one too, of every Mother, as well as that generall one : for *Children are the inheritance of the Lord, and the fruit of the Womb is his reward.* So that there is neither *fertility*, nor *ſecurity*; *plenty* nor *ſafety* without God, for *except he build the houſe, they labour in vain that build it : Except he keep the City,* &c.

Rev. 3. 7. Pſal. 128. 3. Verſe 1. 1 Kings 11. 3. Pſal. 24. 1. Pſal. 127. 3.

Which words are, whether written by *Solomon,* or by *David,* for *Solomon* (as is moſt probable) *the words of a King,* and *there is power,* and truth in them; as they are a proof of the neceſſary concurrence of divine providence to the undertakings of men : And the procedure of the argument is a *minore, ad majus,* from the leſſe, to the greater; that that providence is ſo *particular,* as to extend to the *Oeconomy* of every private family, *except the Lord build,* &c. that is, *niſi augeat rem familiarem & familiam,* unleſſe he improve the *eſtate,* and *houſhold* : *haredes, liberos, the heirs, the children,* there can be no increaſe, or improvement of either by any. And yet that providence is withall ſo *generall,* as to comprehend the *polity* of a whole City. *Except the Lord keep the City,* &c.

Scope of the Text. Eccl. 8. 4. *Clarius. Caſtalio in loc.*

The *name* of a family *ſhall rot,* unleſſe God ſhall vouchſafe to preſerve it by a numerous, and perfume it by a

gratious succession of generations; And *the City* shall be buried in its own ruines, for all its fortifications of *dead* earth, its Walls and Towers; and of *living* earth, its Militia and Magistrates, unlesse God shall supervise and blesse all. *Except the Lord keep*, &c.

Division. The words are a *modal Proposition*. The *Proposition*, *The Watchman waketh but in vain*. The *modus* or *limitation*. *Except the Lord keep the City*. I shall not mangle the words by any more minute division of them: that I may not part *God* from the *City*; the *Watchman* from *God*; *vigilance* from the *Watchman*; nor *successe* from his *vigilance*. But I shall speak to it by way of *Explication*, and *Application*.

1. By way of *Explication*, in unfolding these four particulars:

First, What is intended by the word *Watchman*.

Secondly, What is meant by the *City*.

Thirdly, What is the purport of this phrase of *Gods keeping the City*.

Fourthly, I shall insist on what is indeed the whole concernment of the Text, that *Except the Lord keep*, &c. which I shall assert.

1. By *Precedents*, that so it hath been.

2. By *Arguments*, that so it must be.

1. Watchman what? First, What is intended by the word *watchman*? It signifies a *Centinell*, or one of a *Guard* appointed, and sent forth for the safeguard of some place, or persons. It is applicable,

1. Ecclesiastical. Ezek. 3. 17. 1. To *Ministers*, *Sonne of man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth*: both *mission*, *I have made thee a watchman*, and *commission* from God, *therefore hear the word at my mouth*. But an enlargement on this sense, in this place, at this time, is not pertinent. It is,

2. Civill Governour. Ezek. 33 2. 2. Therefore put for the Civill Governours, and particularly for Magistrates by Election. *If the people of the Land take a man from among them, and make him their watchman*, &c. And the expression is significant, there is an *Analogy*, or correspondence between the

Magistrate

Magistrate, and *Watchman* in the *unde*, *ubi*, and *quare* of their imployments.

1. The Centinell or Watchman, is taken from his fellows, and onely differenc'd from them, in respect of his present charge; so is the Magistrate, who though cloathed with the Name and Image of God, in regard of his power above his brethren, *Yet must dye as a man, and fall like one of the Princes.* The Robes, and Dresse distinguish him, but the flesh and blood is the same; it is not the metall, but *the superscription of Cesar* on him, that makes him differ in value. 1. Taken from. Psal. 82. 7.

2. The Watchman was set in a *Tower*. The Magistrate is *exalted above his brethren*, his place is a place of eminence; *annointed above his fellows*, *taller* by the *Crown*, by the *head*, than the rest. Isai. 21. 5, 8. 2. Prefer'd above.

3. Though the *Watchman* be taken from, and preferred above his brethren, yet all this is for them. As the *Ecclesiasticall*, so also the *Civill Ruler*, is *taken from among men, and ordained for men*, for *salus populi*, the peoples safety; it should be, *suprema lex Magistratui*, the Magistrates chief Law, because it is, *suprema ratio Magistratûs*, the finall cause of Magistracy. *For Jacob my servants sake, and Israel mine elect, I will even call thee by thy name, and name thee*, to wit, *Cyrus*, which neither descended of *vices authority*, or (which is a derivative of that) from *vices Lord*, shew'd he had *that*, and was *this* for *Jacobs* and *Israels* sake: But enough of this, whereof we have had too much so lately. 3. For his fellowes. Heb. 5. 1. Isai. 45. 4.

Now Magistracy is necessary *adesse* to the being, and *bene esse*, to the well-being of a people. Rulers necessary to the being.

1. To their *being*, they cannot be a *people* without it: Could we have leave to look through the *Act of Indempnity*, we should quickly take a prospect of those confusions, an *Usurping Government* had involved usin; *Anarchy* would have been worse; by that we were *Israel, a scattered people*; by this we should have been *Loammi, not a people.* Hosea 1. 4.

2. Magistracy is necessary to the *well-being*, to the strength And well being of a City.

ſtrength and opulency of a people; *Bees* taſt the ſweet of Governement, who fill their Combs under their *King*. And you cannot forget, for all an *Act of Oblivion*, under whom you cram'd your Coffers, aud under whom you drain'd them: Who render'd you fear'd abroad for your Powers, and envied for your Peace and plenty at home; and who made you ſcorned or pittied, when like earthen Veſſels, they had emptied and daſhed you to ſhivers againſt each other. But becauſe the Magiſtrate here, under the notion of a *Watchman*, is ſet rather for the *preſervation*, than *improvement* of his peoples peace, to *keep the City*, that is, to *ſecure* what they have, not to *acquire* what they have not; we ſhall in three words conſider our Magiſtrate, as neceſſary to the being of his City, as a Watchman ſet out, or up.

Rulers Watchmen.

1. To prevent.

1 Sam. 15. 22.

Prov. 22. 3.

1 Cor. 11. 30.

Cant. 3. 3.

Pſal. 47. 9.

1. To *prevent dangers*, And truely, as it is rather eligible to avoid *ſinne*, than *cenſure*; to be *innocent* than *pardoned*. *Obedience* being *better than ſacrifice*, *in this among many other reſpects*, ſince that *prevents* the guilt, which this but *atones* for; ſo is it more commendable to *intercept* miſchiefs, than to *overcome* them. It is *the prudent mans* Character, that he *foreſeeth the plague*. Now, to ſpeak in my own ſphear; he that prevents ſinnes, prevents dangers, for *ſinne* is the harbinger of *plagues*. *For this cauſe many are ſick, and weak among us, and many are fallen aſleep*; for as *intemperate diet* in the *naturall body* breeds ill *humours*, and they engender *death*; ſo in the *body politick*, *ill manners* beget publick *diſtempers*, and they cloſe in a generall *confuſion*. Therefore as *the Watchmen walk about the City* to prevent the deſignes of thieves, murderers, and incendiaries, ſo muſt the Magiſtrate; his eye muſt walk the round of his limits, to obſtruct ſinnes in their *ſpring*, and *outburſt*; a *finger* may hinder there, and then, when *brachia contra torrentem*, when grown large, and ſwift, and ſtrong, thoſe weak and contemned waters will bear down all the banks and dams of Laws and Auctority. *Magiſtrates* are called *ſhields*; and you know a *ſhield* is a defenſive piece of *Armour*, and its uſe is to ward

off

off blows from the body: And better have a *ſhield* to *prevent* a wound, than the ableſt *Chyrurgeon* to *cure* it.

2. The *Magiſtrate* is a *Watchman* to diſcover and intimate dangers; therefore is the *Watchman* in the day on his *Tower* to *foreſee* and *forewarn*, in the night with his *Lanthorne* to *deſcry*. The Magiſtrates are thoſe *wheels* mentioned by the Prophet, ſaid to be *full of eyes*; eyes to pry into ſinnes, and like thoſe of *Tiberius*, able to ſee in the *dark*. *Watchman, what of the night?* And they have *motion*, and *weight*, to *track* and *overtake*, *thraſh*, *grind*, and *cruſh* ſinners to pieces. The *Watchman* or *Centinell* is to give the *Allarme* to his Officers on the approach of the enemy: ſo muſt *inferiour* Magiſtrates diſcover to their *ſuperiours*, thoſe evils that are too ſtrong for themſelves to grapple with. *The Watchman when he ſeeth the ſword come upon the Land, muſt blow the Trumpet, and warn the people.* Neither of which, *Iſaiahs blind, and dumb Watchman* can *do*, nor *ſee*, nor *warn*. 2. To diſcover. Ezek. 1. 16, 18. Jo. 21. 11. Ezeek. 33. 3. Iſaiah 56. 10.

3. The Magiſtrate is *a Watchman to repell dangers*; Therefore hath the *Watchman* his *Bill*, and the Magiſtrate his *Sword*, and *neither* of them are *to bear them in vain*. If he cannot *prevent* them by caution and diſcovery, he muſt valiantly *attaque* them; If as a *ſhield* he cannot *repell* them, as a *Sword* he muſt *cut through* them. If as a *breaſt-work* he cannot *bear off*, as a *Cannon* he muſt *beat off* the Aſſault. The *Centinell* who is the forlorne of every Corps of Guard, hath not only *eyes* to foreſee, and *voice* to intimate, but his *Muskett* at a diſtance, and his *Sword* at hand, to reſiſt the intruſion of an enemy. And therefore is the Magiſtrate arm'd with a *Commiſſion*, that where he cannot hinder offences from a *being*, he may obſtruct their *ſpreading*, by diſcountenancing vice in ſtriking through the loynes of offenders. And in theſe ſences, and for theſe ends the Magiſtrate is a *Watchman* or keeper, for ſecurity of 3. To repell dangers.

The City, The ſecond term we promiſed the Explication of: The word in the large acceptation of it, ſignifies 2. City what?

nifies *a Nation*, or *Nations united under one Supreame Magistrate or Magistracy*. In the restraind and usuall sense of it, *It is a place encompassed with Walls, where men convene, and cohabit for mutuall commerce, Security, and society, having particular subordinate Officers, Charters, and Laws of Government*. The word hath other figurative senses, but not pertinent here. And *THE City* in every Nation signifies their *Metropolis*, as among the Ancient *Grecians, Athens*; with the latter, *Byzantium*, or *Constantinople*; among the *Romans, Rome*; with us, this of *London*; and among the *Jews Jerusalem*, supppoſed to be *the City* intended in the Text. Though it is an universall truth, and may be predicated of any whole *Countrey* or *Kingdome*, and of every particular *body politick, Corporation* or *City* therein, that *the Watchman* or Magistrate thereof *watcheth or waketh therefore but in vain, Except*

3. Lords keeping the City what? Mr *Gregorius*.

The Lord keepeth the City. The third expression needing Explication. It was an antient superstition among those *who knew not God*, in the croud of those thirty thousand, they worshipped for God, to ascribe a *Genius* to every Nation and City; and to build their Cities under the most propitious *configuration* of the Heavens, which they called the *Ascendent* of the *City*. Under the influence of a second *constellation*, they erected a *Statue* of brasse, into which they called by *Magick* (as the Devill made them believe) the *Fortune* of their *City*, which so confin'd, they dispos'd in some recessefull and safe place of the *City*; and on the preservation of that *Statue*, they supposed their own, and their *Cities* depended. Such was the *Trojan Palladium*, and such were the *blind and lame*, mentioned in *Samuel*, wherewith the *Jebusites* did *Garrison* their *Fort* against *David*. Not *impotent persons* (as some have too *lamely* and *blindly* asserted) set in scorn as defendants good enough in a place so impregnable; for such *Davids soul* would have *pittied* rather than *hated*, as he is there said to do them. And their naturall or accidentall defects would not have secluded them from

2 Sam. 5. 6, 8.

2 Sam. 5. 6, 8.

Verse 8.

his

his *Palace*, as those *lame and blind*, were, which was open to *Mephibosheth*, though conscious of *one* of those imperfections. *Id.*

It was congruous to the pride of *Persian Monarchs*, to forbid entrance into their Courts to persons *cloath'd in sackcloath*, least they should cloud, and damp their mirth, and luxury: But *David*, who was *a man after Gods own heart*, (and the *heart* of *God* is *compassion*) could not *therefore* so distaste them. But these were *Images*, the *tutelary Gods* of the place, which the *Jebusites* call *blind and lame*, not as intimating their *own esteem* of them, but repeating the *Israelites upbraidings* of them as *such*; suitable to the *Character David* gives of them, *They have eyes and see not, (blind,) feet and walk not, (lame.)* And throughout that *Psalm*, (it is therefore worth your perusall at leisure) the *Penman* thereof sets up the *Lord* in opposition to all those *false Gods*. Who by his *binding that strong man arm'd in his own Palace*, shewed that the *Devils are subject to him*, by their *migremus hinc*, their quitting possession, when, and wherever his commands seal a *Lease of Ejectment* on them, and that *there is no sorcery against Jacob, nor divination against* his *Israel*. He is *able to save to the uttermost them that rely on him*; a sure repositary of his peoples confidence. *In his hands* no *danger*, *out of them* no *safety*. No presuming then on *Idols*, that are *not* so much as the *Image of God*, no nor yet on *Magistrates*, which are *but* so much: Not on *Idols*, which are the *work of our hands*; nor on *men*, though they are the *work of his hands*: *For except the Lord keep*, &c.

2 Sam. 9. 13.

Esther 4. 2.

Psal. 115. 5, 7

Luke 11. 22.

Numb. 23. 23

Heb. 7. 25.

Which is the *fourth and last particular*, and indeed the all of the Text, which we promised to evidence by *Precedents* and *Arguments*. 4. The Text proved.

1. By *Precedents*, that so it hath been. And truely History *sacred*, and *prophane*, *domestick*, and *forreign*, is full of instances. Take the word *City* in its largest bounds, of *Empires*, *Nations*, and *Commonwealths*; against how many of these, and how often, hath God writ his *Mene Mene Tekel Upharsin*, he hath *numbred*, *weighed*, 1. By instances.

Dan. 5. 25, &

weighed, divided, and cast'd them. The four Monarchies *Assyrian, Persian, Grecian, Roman:* The Histories of every Nation will assert this truth to their Readers, in the many, and great changes they offer to view.

Take the word *City* in its limited and usuall sense, for a *place encompassed with walls*, and the time would faile me, should I insist on the particular Tradegies of those only recorded in *Sacred Writ*, that have fallen under the displeasure of the Lord: *Babel, Sodom* and *Gomorrah, Admah* and *Zeboim, the City of Hamor* for the rape of *Dinah, Jericho, Ai, Tyre* and *Sidon, Gibeah, Damascus, Samaria, Babylon.* [a] *The Cities of Canaan wall'd up to Heaven.* [b] *The Cities about Gerar of Aroer,* [c] *the Cities of Og.* All those of the [d] *Ammonites* and [e] *Moabites*, and [f] *Benjamin. Ashdod, Gath*, and *Ekron* of the [g] *Philistims*; with those many that sunk under the weight of the Prophets heavy *burdens.* And the dolefull ruines of *Jerusalem*, we may take a view of through the holy perspective of *Jeremy's* tears and *Threnody:* And its last irrecoverable devastation described by *Josephus*, an eye-witnesse of the fulfilling of our *Saviours* prediction on the *Temple*, and the enlargement thereof to almost *the whole City*, whereof scarce *one stone was left upon another.* When God had empounded the greater part of the Nation within those walls at the *feast of the Passeover*; where there was an account given in of two hundred fifty six thousand five hundred *Paschall Lambs* slain, and at the rate of *ten* at least to a *Lamb*, there was *in the City* then no lesse than two millions five hundred sixty five thousand purified male *Jews: Jews* besides strangers, and *men* besides women and children, and *purified* besides the unclean; the captives ninety seven thousand, slain, and died of the *plague* during the *siege*, an hundred thousand. And the City lost, and razed through the factions of the *seditious*, and *zealous.* They are *Josephus* his words. And indeed *sedition*, and *blind zeal* will go far toward the destruction of a *City.* In

[a] Deut. 1. 28.
[b] 2 Chron. 14. 14.
[c] Deut. 3. 4.
[d] 1 Chron. 20. 3.
[e] 2 King. 3 25.
[f] Judg. 20. 48.
[g] 1 Sam. 5.

grand

grand Cairo Historians tell us, there died in one year of the plague no lesse than eighteen hundred thousand persons. And what havock it made not long since in the *Westerne parts, Rome, Naples, Genoa*, &c. your weekly News Books could inform you. To come nearer home, how hath God *harassed* these Lands by incursions of *Romans, Scots, Picts, Danes, Saxons*, and *Normans*, by Civil dissentions betwixt *King* and *Barons, York* and *Lancaster*, when (as one wittily alludes) the *red Rose* blushed for the bloud it shed, and the *white Rose* grew pale through the blood it had lost. What depopulation and waste hath *the plague* made in severall parts of the Nation, to instance but in one at a distance, fifty seven thousand, and more in the City of *Norwich* in six moneths, where now is scarce the *fifth part of* that number of inhabitants To come home to *this City*, in the year 1593, there died of the *plague* seventeen thousand eight hundred and ninety, among which, the then *Lord Maior*, and three *Aldermen* In the year 1563, twenty one thousand five hundred and thirty. In the year 1348, fifty thousand were buried in *one Church-yard*, that of the *Charter-house* The vast numbers of those that were hereby *gathered to their Fathers* in the first of King *James*, and King *Charles* the first, is within the memory of many of you, and therefore needs not my *record*.

And but gently to touch the yet *green wounds* of our last *twenty years* contracting; how hath *this City* been *findg'd* in severall limbs of it by *fire*, and *scar'd* by triumphant *enemies* marching through the *bowels* of it, and some *Swords*, and *blood* drawn in it. And there are, and have been, *new diseases, new feavers*, gleaning, and reaping in it. And though the *plague* (*God be thanked*) hath not, yet *War*, and its daughter, *poverty*, hath *shut up* many *houses* in it. And though I am confident no *City* in the world is better constituted for the *Ecclesiastical, Civil*, and *Military Polity* of it; yet all these unquestionable *experiences* will peremptorily convince us, that *Except the Lord keep the City*, &c.

2. Reasons. But 2. this truth may be, as *experimentally*, so also *rationally* asserted. Wherefore to back *this* strength of *History*, we shall bring up a reserve of *six Arguments*: three whereof immediately refer to *God*, and the other three respect the *Magistrate*, or *Watchman*. *Three Attributes* of God especially, give in a valid testimony to this truth; that *Except the Lord keep*, &c.

1. From God.

1. His Omniscience. 1. His *Omniscience*, God, and God only knowes all the *enemies* of a *City*, and all the *designes* of those *enemies*. *All*

Heb. 4. 13. *things are naked, and open before him*, τετραχηλισμένα *anatomiz'd*, as every *capillary vein* to the *Hawks eye* of the accurate *Chyrurgion*. No such *dissecting knife*, as the *wisdom*

Verse 12. *of God, it pierceth to the dividing asunder of soul, and spirit, and of the joynts, and marrow, and is a discerner of the*

John 2. 25. *thoughts, and intents of the heart. He needs not that any should testifie of man, for he knows what is in him*; better than the *Artificer* doth the *springs*, and *wheels* of any *movement*. One man cannot judge anothers *heart*, but by some *overtact*: It therefore is a very *blasphemous expression* to say, *We know such an one as well as he that made him*. There are three *Indexes*, or discoverers of the *mind*; The *Countenance*, the *Tongue*, the *Hand*: All these may, and

Matth. 6. 16. have, put a *fallacy* upon man. The *Pharisees* were σκυθρωποὶ men of most *mortified countenances*, but *corrupt principles*, and they caught the people in this *net*; who could not see

1 Kings 13, 18. the *graves* for the *painting*. That lying *Prophet* by a smooth tongue, and a well couched story, betrai'd the *man of God* to a sodain and sad destruction. And the *rough*

Gen. 27. 22. *hands* of *Jacob* cheated the *dim sight* of *Isaac*. How often have these combin'd, and a well dressed *lye*, an innocent *look*, and *siding* for a while with a *party*, let in a *Spye*, and *Traytour* into a *Garrison*, past all the *Guards* to the ruine thereof? Thus *Judith* captivated the *heart*, and then cut

Judith 13. off the *head* of *Holofernes*. And what walls are proof against a *golden Ass*, or the *wooden horse* of an insinuating *Sinon*. The *Philosoper* conscious of his *sincerity*, wished he had a *window* to his breast, that his very *thoughts* might be *visible* to all the world. Man is *diaphanous*, or transparent to

God

God who *made the eye*, without such a *window*. *The heart of man is deceitfull above all things*, to *others*, to *himself*; but he that *framed it*, knows every *winding* in that *labyrinth*, and can trace it without a *clue*. The *Watchman* passeth him that can give the *word*: But how many have had the *word* in their *mouths*, who yet have *betray'd the City*? But there is no *word* save that of *Immanuel*, *God with us*, that can *preserve it*. The *Lords* all-seeing *eye* can pierce into a *Spanish Council*, a *Romish Conclave*, an *Hellish Vault*; and discover, and scatter an insolent *invasion*, and *Powder-treason*. He *knows all thoughts before they are*; every *embryo stratagem* against a *City*, and no *ambush* is hid from, nor is there any *counsel against him*. No such *overseer* than as *God*, who is never *overseen*. Jerem. 17. 5.

2. *Except the Lord keep*, &c. Because of his *Omnipresence*. *Enter*, *praesenter Deus est*, *& ubique potenter*, *present* to all *times*, for this *King* indeed, and personally *never dyes*: and to *all places*, *he fills Heaven and earth*. *Magistrates* below are forced to *delegate* Officers under them; to *see* by the *perspective* of others *eyes*, and *hear* by the *Otacousticon* of others *ears*, and *eck* out their *short armes* with others *hands*: To *ape* an *omnipresence* by Lieutenants, Judges, Vice-royes, Deputies, Constables, and the like: And treachery in one of these, may bring ruine on the whole body. The *Governour* of a *Garrison* endeavours to be *every where* by his Council, Orders, Officers, Main-guard, Out-guards, Reserves, Centinels, Perdu's, Scouts, Spyes, Petrols, Rounds, and Grand-rounds. But *God is all these*, and *above them*, and they are *all nothing without him*; He is a *Centinel* at *every door*, a *Master*, a *Father* in *every Family*, in the *City*: *for except he build* every particular *house*, *they labour but in vain*, *that would raise it*. He is present to every *person*, and to every *action* of that person. He is not as a *Watchmaker*, who having fram'd, and put together a piece of *Clock-work*, winds up the *springs*, or draws up the *weights*, and is then an idle spectator of its severall *motions*: But as a skilfull *Musician*, whose fingers assist to every *Note*, and *relish*; as *In him we live, and move, and have our being*. Now since 2. Omnipresence. Jer. 23. 24. Matt. 1. 6. Ephes. 3. 15. Acts 17. 28.

since as in the *body naturall*, so also in the *body politick*, death may be let in, and life out at every *pore*, every little *leak* may sink the *Vessel* of the *Common-wealth*; there can be no *security*, but in one, who is at *hand* to all dangers, and such is our *Omnipresent God*.

3. Omnipotency. But 3. That which renders the other two Attributes advantageous to us, is the *Omnipotency* of God. Our *Watchmen* may be *conscious* of our afflictions, *present* to them, *ready*, and *willing* to help, but *impotent*. They may see the *fire* consuming, but unable to *quench* it: the *plague* ravageing but unable to *stop* it: *famine* depopulating but unable to *relieve* from it. *Milchama*, war *devouring* but unable to *obstruct* it. But *with God all things are possible*. His *breath* that blowes *up* the *fire*, can blow it *out*. He can set limits of *time*, *number*, and *place* to the *plague*, and fill your *Bills of Mortality* with empty *Cyphers*, as *(blessed be his name for it)* he hath done for above *thirty years* together. What doth a *Watchman*, a *padlock*, and a *red crosse* at the door, *dog-killers* within the *City*, and *Pest-houses* without, and all other very prudent *Cautions* of our *Governours* signifie, unlesse there be a *Lord have mercy upon us* too, to *heale* those within, and *secure* those *without*? He only gives *bread*, and makes it *plentifull*. Even *fullnesse of bread*, and he gives the *staffe of bread*, and makes it *nourishing*, that it prove not *gravel in the mouth*; *a stone instead of bread*. He turns the *edge* of every *Sword* that is drawn against you, and *rebates* the *point* of every *Spear* of war that is thrown among you. You have found what advantage it is to have the *General* of a *few thousands* for your *friend*. What prejudice, to have him for your *enemy*? What doth it then import to have the *Lord of hosts for* you, or *against* you? One *Angel* is *Guardian* sufficient for the whole City of *Samaria*, and *in one night* dispatcheth *one hundred eighty five thousand* of its besiegers. How secure are they then, who have him for their *defender*, who *commands more than twelve legions* of such Conquerours? We presume our *Nation* to be well fenced with a *wall* of *water*; And we thought our *City* well munited with a *wall* of *earth*; But

Matth. 19. 26.

Ezek. 16. 49.
Lev. 26. 26.

Prov. 20. 17.
Matth. 7. 9.

2 Kings 19. 35.

Matth. 26. 53.

alas!

alas! how *weak* is *water*, and how *frail* is *earth* to that *God* who is *a wall of fire*. The *Roman Ram*, an engine of battery with its *iron hornes* push'd down the *walls* of many *Cities*: But even the *breath* of a few *ramms horns*, when God *inspires* them, *blows down the walls of Iericho*. He works *with*, or *without*, by *weak*, or *contrary means*. His *power* is so great none need to *assist*, none can *resist* him. Both the *red horse* of *war*, and the *black horse* of *famine*, and the *pale horse* of *pestilence* belong to his *Militia*; And if he *charge* us with but *one* of these, it is sufficient to *rout us*; What would all *three* do then, if he did not *bind their mouths with a bit, and bridle, that they should not come near us*? No *Magistrate* is then such a *shield*, as *God*. No *Tower* so strong, as *He*. No *Watchman* hath such *knowledge* to *detect*, such an *ubiquity* to *direct*, and such *power* to *protect*. Therefore *except*, &c.

Zech. 2. 5. Josh. 6. 20. Rev. 6. 2, &c. Psal. 32. 9.

And that will yet more evidently appear, if as you have considered how *necessary God* is to the *City*, so secondly, if you perpend that he is of as absolute *necessity* to the *Watchman*, to the *Magistrate* too, and that because

2. Reasons concerning the Watchman.

1. He hath his *endowments* from God: such as are *Davids zeal* for *piety*; and *Phineas* his for *justice*; the *wisedom* of *Solomon*; the *meekness* and *uprightness* of *Moses*; the *valour*, and *conduct* of *Joshua*; the *strength* of *Sampson*; an *unbribeable spirit* as *Samuel*; a *tender care* of the *spiritual* and *civil concernments* of *Gods people*, as *Joseph*, *Nehemiah*, and *Mordecai*; the *impartiality* of *Job*: And (which comprehends all these) that *vigilancy*, that *waking* in the Text, to *exert*, and suit these to their proper *objects*. Now all these are ἄνωθεν, from *the father of lights*, who gives *every good and perfect gift*: Who as he is *free* to *give Empire*, so also to *qualifie* for it. And where God denies or withdraws any of *these* from *Governours*, he so *far*, and so *much* exposeth that *Government* to *hazard*. But these are but the *limnings*, though rich ones, of a *Magistrate*: We must have a *facing* to; these but *adapt*, they do not *license* for *Government*: they belong *ad posse*, not *ad esse* of *Magistracy*, *simply considered*: for with these our *Watchman watcheth but in vain*, *Except*, &c.

1. His abilities.

James 1. 17.

2. Commission. 2. He hath his *deputation* from *God*: from whom all must have their *Commissions, immediately* as *Kings*, or *mediately* by and from *Kings*, as *subordinate Magistrates*. The *Prince* is the *fountain of honour*, and *power*. But *God* is the *Sea* of both, the bottomlesse, boundlesse *Ocean* of both *honour, and power*. *The powers that be are ordained of God.* Rom. 13. 1. *Thou couldst have no power at all against me*, saith *Christ* to *Pilate, except it were given thee from above.* John 19. 11. All *Magistrates from God*, whether by *succession* as *Kings*, *nomination* as *Judges*, or *election*, as *Maiors, Aldermen, Sheriffs, Common-council-men*, &c. though there is also herein much of the *disposition the ordinance of man*, St *Peter* speaks of, because proper *for men*, and discharg'd *by men*, and they have their *congé d'eslire*, leave to choose *from God*. *By whom Kings reign, and Princes decree justice.* 1. Peter 2. 13. Prov. 8. 15. Now a *Commission* is a direction to the *Commissioned* for the *matter, manner, measure, and time* (usually) of his work, *this, thus, and thus much, and thus long*. So that *Magistrates* often cannot do the good they have *power* to do, for want of *authority*: he that *transgresseth* lying under a *premunire*. The *holy One of Israel*, in himself, *unlimited*, hath set *bounds* to all *dominion*, every *Magistrate* being his *Minister*. Even *Angels* who are superiour to the best of men in their best condition, their *state of innocence*; wherein *they were made little lower than the Angels*, are *prescrib'd* their orders, and *circumscrib'd* by God. He *sends an Angel before his Israel, to keep them in the way, and bring them into the place he hath prepared*. And *he gives his Angels charge over us, to keep us in all our wayes*. Psal. 8. 5. Exod. 23. 20. Psal. 91. 11. There is a great deal of difference between acting *with*, and *without a Commission*, either *fear palls*, or *despaire fires* the *procedure* of these, whereas he who *draws* his *Sword lawfully*, can *use* it *valiantly*, and *sheath* it *safely*. It is undeniable that there may be *many* not call'd to the *helm* of *Government*, as *pious, prudent, just*, and *valiant* as those that are: But as they have a *moral aptitude* to *rule*, *parts*, so they must have a *civil aptitude*, *leave* to exercise those *parts*, before they can justly *exert them as Rulers*. He that hath the *endowment* without the *employment*, like

Ephraim.

Ephraim, is a cake, bak'd but on one side. An *unsent Ahimaaz* may make more haste than a *Commission'd Cushi*, and *more haste than good speed too*, for when he comes his errand is, *he knows not what.* To be *apt to teach, apt to rule* is not enough, for how shall they do either her, *except they be sent?* We have sadly felt the inconveniences of having the *Throne*, the *Bench*, the *Pulpit* thus fill'd by *Usurpers*. The *Ship* cannot be safe, when every *Marriner* will play the *Pilot*; nor the *Army* secure, when every *Souldier* will set the *watch* without order. *God keeps a City* by his *Providences*, such are *health, peace, plenty*, and the like; And by his *Ordinances*, whereof *Magistracy* is one, and a considerable one, it can be no *City* without it. Now the *providences* of God cannot be expected, where the *Ordinances* of God are *sleighted*. Then *God will keep your City* when you let him set his own *Centinels* and *Watchmen* over it, such as are not only *parted*, but also *impower'd* by him, *adapted*, and *Commission'd by God, Authority* being the *embellishment of Dignity*. But yet this is not all that is necessary to the preservation of a *City*: For

Hosea 7. 8.
2 Sam. 18. 23. Verse 29.
2 Tim. 2. 24. compared with Rom. 10. 15.

3. Then *God keeps the City* when he *blesseth the endeavours* of *those* that do *wake over it*. The *able, faithfull, painfull, lawfull*, may yet be an *unsuccessefull Magistrate*, and *Watchman*: The *last hand* therefore of God is his *blessing* upon their *studies*. And this is the main purport of the *Text*, as is evident by the *next Verse*, the *exegesis*, or illustration thereof. *It is vain for you to rise up early, to sit up late, to eat the bread of sorrowes, for so he giveth his beloved sleep.* We soundly, and safely sleep on *beds of Down*, when he renders the councels of our vigilant *Watchmen* successefull, whose *Pillowes* are stuffed with *thornes*, publick cares. What doth a *Typhis*, a *Palinurus* at the *Stern* signifie, when God will not *still the raging of the Sea?* or a *wise* and *just Prince* in the *Throne*, when he will not allay *the madnesse of the people?* A *Court of Aldermen*, or *Common Councel* may *debate* and *conclude*, but *as lots cast into the lap*, God will dispose of all their *Resolves*, they may *deliberate*, but he will *determine*, and, when he pleas-

3. Succesſe from God.
Psal. 127. 2.
Psal. 89. 9.
Prov. 16. 33.

eth, use his *Negative voyce*, against any of their *orders*.
Jer. 5. 6. Nay, when he purposeth to *chastise a City*, he will do it by *fasces* and *Swords* of their own *Judges*, and set *Leopards to watch over them*. Their *keepers* shall be their *Goalers*. In-
Isai. 49. 23. stead of *Nursing-fathers*, their *Magistrates* shall prove *Step-fathers*: Their *Ministers bout-feu's*, and *bellowes of Sedition*: And their *Militia* an *Iron yoak* about the *neck* of their *liberty*; A *Wolfe* in the *bosome* that eats out the *heart* of its *maintainer*. Separate the *blessing* of God from the *brain* of an *Ahitophel*, and the *tongue* of an *Herod*, and
2 Sam. 16. 23. that wise *Counsellour*, and this eloquent *Orator* shall *dye*
Acts 12. 22. with *shame* and *horror*, though he *counselled*, and this *spake as the Oracles of God*. Why doth not the *harvest* answer the *seed time*, nor that promise of God, that *he that sow-*
2 Cor. 9. 6. *eth plentifully shall reap so*? Why doth not *meat* satisfie
1 Hagg. 6. 9. the *hungry*? nor *drink* the *thirsty*? nor *cloaths warm*? nor the *wages* rest in the *bag*? the *ninth Verse* tells the reason: *The Lord did blow upon all*. (And would you know why God *blow'd thereon*, peruse the whole *Chapter* at your leisure, and then consider *this ruin'd house of God*, into a *corner* of which we are *crep'd*, and your merit therefore of such a judgment, and apply the *remedy*; it is *eccentrick* to my *Text*, and I cannot insist on it.) *The blessing of God*
Prov. 10. 22. *makes rich, and he adds no sorrow with it. The blessing of God*
Psal. 17. 14. *makes rich*, the *curse of God* sometimes doth it, when he *fills the bellies of the wicked with his hid treasure*, and entailes it, *they have enough, and leave the rest of their substance to their Babes. When men make haste to be rich, and*
Prov. 28. 20. *therefore cannot be innocent*. When they have *wealth* from
Psal. 17. 14. God, not as *tokens*, but *portions*, but then the *sting* appears
Luke 16. 25. in the *taile*, *everlasting sorrow*, *Dives* last course and sad
Eccl. 7. 6. voyder; here *comforted*, and but *for a time*, their prosperity a *fire of thornes*; below *tormented*, and that for *ever*, their punishment a *fire of brimstone*. Gods blessing is the best *Charter* of the City, the ratification of all your counsels, when his *fiat* is to it. When to you *Optative* he
1 Kings 1. 36. adds his *Imperative Amen*, and *commands down* the mercy you *look* up for. Then is your *Militia* so many thou-

sand

ſand *effective*, when the *Lord of Hoſts* is their Generall, then *in the multitude of* your *Counſellours there is ſafety*, when *God ſtandeth in* your *Aſſemblies*, and *judgeth among* you. For *Except he keep your City, the Watchman* Eccleſiaſtical, Civil, and Military, *watcheth but in vain.* Prov. 11. 14. Pſal. 82. 1.

Now having *proved* the truth in the Text, it remains that we *improve* it. I find *three parties* concerned in the words; *The Watchman, the City, the Lord.* My Addreſſe ſhall be to *each*, with reſpect to the other *two*. To *the Watchman* for *the Lord* and *the City*; and to *the City* for *the Watchman* and *the Lord*; and to *the Lord* for both *Watchman* and *City*. *Application.*

Firſt, To *the Watchmen*: You who under God, and his Vice-gerent, *the King*, have any ſhare in the Government of this Royal City; You have heard, that *Except the Lord keep* your *City*, your *vigilance* cannot be ſucceſſefull in its preſervation. The beſt way then to wed your *endeavours* to *ſucceſſe*, is *to intereſt God* in your *endeavours*, which is done principally in the exerciſe of *piety and juſtice*, *piety* toward *the Lord*, and *juſtice* toward *the City*: the *Jachin* and *Boaz*, the pillars of a Nation, theſe being *uprightneſſe* and *ſtrength*. 1. To Watchmen, to be 1 Kings 7. 21.

1. *Piety*: And it is fit God ſhould be firſt ſerved, firſt *Give unto God the things that are Gods. By the bleſſing of the upright the City is exalted.* There is at this day a loud outcry againſt *prophaneneſſe*, (I hope they are no *hypocrites*, that, like *Lapwings*, make it furtheſt from their own *neſts*) and certainly it is no cauſeleſſe clamour. You have excellent Laws againſt ſinnes of all ſorts, Let not thoſe *Lions ſleep*, if you would have your God *wake for you*. But eſpecially let your *lives* be a *Law* to your *City*: your people will be more apt to coppy out your *practice* than your *Precepts*. Then your commands have *authority* in them, when they have that of your *example* for them. A *religious Joſiah* is attended by a *pious Iſrael*. And a *devout Centurion* by *Souldiers that fear the Lord*. It is an uſuall ſaying, that *The world would be good, if every one would mend one*; a compendious way to effect it, is by *Magiſtrates* 1. Pious to God-ward. Prov. 11. 11. 2 Chron. 34. 33. Acts 10. 7.

ſtrates amending *themſelves*. Many would ſet their *Watches* by ſuch regular *Sun-dials*. The good converſation of one *righteous Lot* will check a whole *City of Sodomites*. *Nobles* are in the holy language called *white ones*, and the *Robes* of Majeſty are faced with *white*, to put the wearers in mind, that they muſt be *innocent*, who condemn the *guilty*, leaſt the ſentence *reflect*, and the *beam* cenſure the *mote*. God hath honoured you, do you honour him; And if you would have him continue to *keep your City*, let it be your reſolution with good *Joſhua*, that *you, and your houſhold ſhall ſerve him*. And let not your *Religion* be *ſuited* to the factious *humours* of any *party* you would favour, or be favoured by, but to the *Word of God*, and thoſe conſonant, or not-repugnant *Canons*, and *Laws* of the *Church*, and *State* you rule under. And do not as the *Lacedemonians*, who are ſaid to *dreſſe* their *Gods* according to the preſent *mode*, and *garb* of *their City*. *Magiſtratus indicat virum*, *wine*, and *power* ſhew what is *in man*. Let men ſee, that as you are *Gods*, you can be *good* as well as *great*. *Plato* would have the *Palaces* of *Princes* ſeated near *Temples*; and the *Romans* made the way to the *Temple* of *Honour* through that of *Virtue*. *Hic murus ahæneus ſto, nil conſcire mali, nullâ pallescere culpâ*. *Integrity* and *piety* will be a *wall of braſſe* to you, and your City. You are ſubordinately *cuſtodes utriuſque tabulæ*, keepers of both Tables of Gods Law; be ſo by your *example* and *authority*. You uſe to ſay, *Keep your Shop, and your Shop will keep you*; I may confidently ſay, *keep your God*, and *your God* will *keep you*. *Obſerve* you his *Commandments*, and he will *preſerve* your *Government*.

Matth. 7. 3.

Joſh. 24. 15.

Jerem. 15. 20.

2. Juſt to the City.

2. Remember that that *God* who alone can *keep your City*, is a *juſt God*, and be you *juſt* as he is *juſt*. The *Sword of juſtice* duly drawn, and valiantly uſed, will prevent unſheathing the *Sword of War*. And keep you from *falling* not only *into the hands of men*, but thoſe *of God* too, by *fire*, *famine*, or *peſtilence*; Which laſt *Phineas* diverts by an act of juſtice. He *executed judgment, and the plague was ſtayed*. Thus though *the wrath of man worketh not the*

2 Sam. 24. 14. Numb. 25. Pſal. 106. 30. James 1 20.

righte-

righteousnesse of God, yet the *righteousnesse of men*, di-
verteth the *wrath of God*. *All Controversies* before you
are about *meum* and *tuum*, what is this, or that mans
propriety. Now justice doth *suum cuique tribuere*, give
every one their own: *Reward* to whom *reward*, and *pu-
nishment* to whom *punishment* is due. And as *piety* and *jus-
tice* are the *pillars* of *Magistracy*; so *reward* and *punish-
ment* are the whole work of *justice*. And in the discharge And therein prudent.
of this duty, you must exercise many virtues, your *pru-* Job 29. 16.
dence in *searching out of causes*, and discerning the *natu-
rall* from the *artificiall white*, the *truth* from that *fucus*,
and paint which *Rhetorick* and *interest* will *dawb* them
with. And truely without this *prudence*, *justice* will still
be, as already it hath too long been, all *Sword* and no
ballance. It was a worthy choice in *Solomon* to preferre 2 Chron. 1. 10.
wisdom to *riches*, *long life*, and *victory*; for with that, Verse 12.
he had these given as vantage, in measure, as a *train* at-
tending on that *Queen*, *Psal.* 45. 14. This qualified him
for the *Throne*, and by this he decided that intricate *Con-
troversie* between the *two harlots*. And *justice* cannot be 1 Kings 3.
done without *judgement*. They are mistaken who think
piety alone qualifies for *Magistracy*. *The wisdom of the* Matth. 10. 16.
serpent must be joyned to *the innocency of the Dove*. Then
Magistrates are *Gods*, when, as God their *truth* secures
them from *deceiving*, and their *wisdom* from being *de-
ceived*. As *impiety* alone *destroyes not right of Dominion*: 1 Kings 18. 8.
wicked *Ahab* continues *Obadiah's Lord*, and *Christians* Rom. 13. 1.
owe *subjection* to impious *Nero*. So *piety* alone *establish-
eth not a right*, no, nor single, *adapts* for *Government*.
Wisdom is an excellent *offensive weapon*, *A wise man* Prov. 21. 22.
scatters the City of the mighty: and *defensive* too; *A* Eccl. 9. 15.
little City saved by a wise man. And a *great City*, a *Mo-* 2 Sam. 20. 22.
ther in Israel, by *a wise woman*: And that by a piece of
justice, like that, for which the *Dagger* is become the
Armes of this City, the *seasonable dispatching an insolent
Rebel*. (And when the prudence, and prowesse of your
present Governour last year expressed, in timely inter-
cepting the repullulating head of sedition, shall be duely
weighed

weighed, there will be found not more roome, than merit for another *Dagger*) Geese may save a Capitol, but it is by chance. And you must annex *courage* to *prudence* in the execution of justice; and this leads the *Van*, (and courage loves to do it) in *Jethro's* qualifications for *Magistrates*, they must be *men of courage, fearing God, dealing truely, and hating covetousnesse*. You must *rescue* the innocent *Lamb* from the *Lion* and the *Bear*, and *break their jawes too*. *Solomons* Throne was supported with *Lions*. *Courage* will *bear up* your *judgement-seats*; and to this you must adde *impartiality*; not to be *warp'd* by the *poore* man's *misery*, (*not countenance a poor man in his cause*, if unjust) nor *rich* mans *bounty*, nor *great* mans *dignity*, nor a *friend's amity*. *God is no respecter of persons*, and you are no *Gods* if you *be*. You must let *judgement run down like water, and righteousnesse as a mighty stream*; *free* as *water* from a *spring*, and not *forc'd* by importunity, as *water* from a *Pump*. And *free* as your *Conduit-water*, that fills the *earthen pitcher*, as well as the *silver goblet*. And free as your *Thames water* that flowes to all that will *fetch it*, and not as your *New-River-water*, that is imparted to none but those that will *pay for it*. And *clear* without *mudding* it by mixing self-interest. *Publick men* must be *publick spirited*, and the *private* is included in that. *Great persons* that use their *place* and *power* to fill their own *Coffers*, are like *passengers* in a Ship, that tear up the *planks* of the Vessel to build their own *Cabins*. Remember you judge *for* God, and shall be judg'd *by* him. It was a condescending expression of the *best of Princes* to a late *Parliament* upon their Dissolution, that during their *Intervals*, in all his publick *Resolves*, he should propose to himself what a Parliament would *judge* of them, and if his *actions* would not bear that *test*, it should be for want of *judgement* in him: In every *sentence* you are to *give*, remember the *sentence* you must *receive*; and so *pronounce that*, that you may not dread to *undergo this*. Thus faithfully *trading* with the *Talents* of your *piety*, and *justice*, *wisedom*, *courage*, and *integrity* in the

And couragious.

Exod. 18. 21.

Job 29. 17.

1 King. 10. 20.

And impartial.

Exod. 23. 3.

Amos 5. 24.

Luke 19. 17.

the trust of the Government of this *City*. God shall at last give you *authority over many Cities*.

2. To the *City*, that is, to the *Citizens*, by a *Metonymy* of the *continent for the contents, the City*, that is, the Inhabitants, *came together to hear the word*. And to you, as *therefore so conven'd*, I shall speak a *word* for *the Lord*, and for the *Watchmen*. There hath been formerly among you a great *cry* for *truth and peace*, so great a cry, that we lost *both* in the *mist* of that *breath*; They are two Jewels, that when gone, are worth a *siquis* an enquiry; Let us *call home these banished* too. *Let righteousnesse and peace meet, and kisse each other*. And *curst be they that part what God hath put together*. *I wish they were even cut off that trouble you* in either. Let me therefore exhort you to the prosecution of *truth* for *the Lords*, and *peace* for *the Watchman's* sake, and of *both* for your *own sakes*, the safety of your City, being the result of *both*.

2. To the Citizens. Acts 13. 44.

2 Sam. 14. 13. Psal. 85. 10. Matth. 19. 6. Gal. 5. 12.

1. *Truth*, and if any shall put to me *Pilate's* question *to Christ, what is truth?* and hath more patience than he to stay for an *answer*, that I shall give proper to our present purpose, is; that, by *truth* is mean'd either the *word of God*, thus his *Law* and *Commandments* are *truth*; or our conformity to that word, called *the way of truth*: That is *truth of Doctrine*, this, of *life and practice*. Now, as the same *Ocean* takes various *denominations* from the severall *shores* it runs by, so *truth* in *cogitation* is *sincerity*, in *communication veracity*, in *conversation integrity*: And *for these truths contend* in Gods name. *Let the word of truth dwell plentiously in you*; not as a *guest* for a *night*, or a *servant* for an *Apprenticeship*, or a *child* during *non-age*; but as the *Master* of the house, even *aterno vestro*, for life. Be frequent in searching these *evidences* for your *freehold* of *grace* and *glory*, and so *copy* them out, that they may be *legible* in your lives to *him that runs*. Let there be *truth in the inward parts*, truth in *thoughts*. And *speak every one the truth to his neighbour*, truth in *word*, called *the lip of truth*. And let your works be *the works of truth*, truth in *deed*. It God's *Omnipotency*, that he *cannot lye*; Let it be yours,

1. To get truth for Gods sake. John 18. 38.

Psal. 119. 142, 151.

2 Peter 2. 2.

Col. 3. 16.

Psal. 51. 6. Ephes. 4. 25. Prov. 12. 19. Dan. 4. 37.

2 Cor. 13. 8. that you *can do nothing against the truth, but for it. Maxima, & summa est virtus neminem decipere.* It is the greatest, chiefest virtue to deceive none. Oh that all that hear
Prov. 23 23. me were thus, and alwayes thus *virtuous! Buy the truth, and sell it not,* and never *sell* but *buy* it. Let it, as a thread in a neck-lace of Pearl, run through all your *duties* to *God* and *man*: your *worship*, let it be suited to the God you
John 4. 24. serve, *He is a Spirit, and will be worshipped in spirit, and in truth.* He that would not have the *skin*, requires the *heart* in sacrifice. And let your *respect be to all the Commandements of God*, and all his Ordinances, *to the truth*, and *all the truth*; and in the whole *inward* and *outward man*; and this is *integrity*, as it is deduc'd from *timber*, that is *strait* without, and *sound* within. *Take heed of* that malicious, proud sin, that sowre, and swelling *leaven of the Pharisees,*
Luke 12. 1. *hypocrisie*, that infectious, Aguish vice, first it trembles, and
Prov. 26. 23. then it burns; that *potsheard cover'd with silver dross.* And be *true* in your *civil contracts* with men, and let not *Turks* and *Infidels rise up in judgment against you* Let your *Omer* and *Epha*, your *Shekel* and *Cubit* agree with those of the *Sanctuary*. Your *weights*, and *measures* correspond with those of the *Standard*. The *Heathen* used to *chain* their *Gods* in their *Temples*: Fasten God by *truth of holinesse* to your *Churches*, and *truth of justice* to your *Shops*, and you have him a sure *keeper of your City.*

2. Peace for the Watchmans sake. Gen. 29. 26. 2. Having taken into your bosomes this *Leah*, this *eldest daughter* of grace, *truth* (and it is fit she should have precedence, it being also not our custome, *to give the younger before the first born*) make roome too for the *beautifull Rachel* of *peace*, so *beautifull* that *she* reflects a
Rom. 10. 15. *beauty* on the *feet of her messengers.* This *bigamy* is not only *lawfull* but *dutifull.* In the old Law the *Jewes* were
Lev. 18. 18. not to *take a wife with her sister, to vex her*: But you cannot *vex* these *sisters*, nor your selves, worse than by *parting them*; He is a *Jew* that would do it. For *truth* without *peace* is a *constant persecution*, and *peace* without *truth* is a *wicked combination. Peace* is the *walls*, and *truth* the *Guard* of a *City*, and these are a mutuall, a *counter-*

ter-security to each other. Oh that *this City* like *Jerusalem* might be *called the City of truth!* And like *Jerusalem*, might be *as a City at unity in it self!* That *truth* might not *fall in the streets* by guile, and extortion; nor *peace* be shut out, of your *Church*, and *City-gates* by *schisme* and *faction! Weaken* not *the hands* of your *Magistrates* by your *intestine divisions*, and *strife about words, and things that profit not*; least you loose the *substance* of Religion, *Love*, in your bitter altercations about the *dresse* and *shadow* of it, *Indifferent Ceremonies*. Committing an *undoubted sinne*, *disobedience* to the *powers*, in waving a *scrupled duty*, submission to a prescrib'd *Forme of Worship*; where *liberty of Conscience* is not intrench'd on, for the thing still remains *indifferent* there, though *liberty of practice* be (as it may be) confin'd, for *unities* and (which is the *hedg* to *that*) for *uniformities* sake. Let me therefore prevaile with you, since God hath vouchsaf'd you a *mercy* as much above your *expectation*, as your *merit*, in *giving you Judges as at the first, and Councellours as at the beginning*; that you would prove *a City of righteousnesse* to that *God*, and *a faithfull City* to these *Judges*. And that, as you are taught from the Text, to think *the Lord necessary* to you, be they never so *able*; so not to think *them unnecessary*, though *God* can *keep your City* without them. He who *watcheth* over them, hath appointed them to *watch* over you; and though he needs them not, you do, and his *will*, and not his *power*, is the *rule* of your duty. Would you set up a *Throne* to *Christ*, do it every one of you in your own *hearts*, *Open those everlasting doores, and let that King of Glory come in* And think not to *gratifie* him by *wresting* the *Scepter* out of the hands of your *lawfull Prince*, to crow'd it into *his*, who by his *renunciation* of any such Governement, of the office of *a Ruler* or *Judge*, when sollicited to it; by his *precept* and *practice*, in asserting the rights of *Cesar*, hath convinc'd the whole *world*, that *his Kingdome is not of it*; and *whenever* (if ever, in the civill sense of the word) *it shall be*, he who hath promised to *come with all his holy Angels*, *even ten thousand times*

Zech. 8. 3.
Psal. 122. 3.
Isai. 59. 14.
2 Tim. 2. 14.
Isai. 1. 26.
Psal 24. 7.
Luke 12. 14.
Matth. 22. 21.
Chap. 17. 27.
John 18. 36.
Matth. 25. 31
Rev. 5. 11.

times ten thousand, and thousands of thousands, cannot need a *score or two* of *Blunderbusses* to get him possession. Since
Judg. 7. 18. then it is both *the Sword of the Lord, and of Gideon*: Let *God* have the *glory*, and your *Magistrates* the *fruit* of
Titus 3. 1. your *subjection*; And let me *put you in mind to obey them*,
Rom. 13. 5. *not for wrath, but conscience sake. Submit* to their *Orders* where they *enterfere* not with *Gods*, and passe no harsh *censures* on their *Councels*, since you cannot *fathom* all the *reasons* of them. *Reverence* their *persons*, let them have
Prov. 3. 9. your *hats* and your *hearts* And *honour these Gods with part of your substance* too. They are *sons of Belial that despise their*
1 Sam. 10. 27. *Prince, and bring him no presents*. And put some *grains* of charitable *allowance* into the *scale*, to weigh against their *frailties*, whose *temptations* are *greater*; and, as their *persons* are more *eminent*, so their *faults* are more *visible* than *others*, and *themselves* are but *men*. And practice that *love*
John 13. 23. towards one another, which St *John, Who lay in the bosome of Christ*, and *learn'd there*, so frequently and cordially *urgeth* And manifest it in *giving, forgiving, bearing, forbearing*. Convincing gainsayers by *strong arguments* in *soft expressions*: Reconciling differences like *blessed peace-makers*, go-
Matth. 5. 9. ing between *brethren* of *opposite perswasions*, as *mortar* to *cement them*, though you venture being *crush'd* by both for it, the *lot* of *moderate spirits*. So shall you allay all *violence, and strife in the City*, and discover your *legitimacy* as the *Children of God*, who will *therefore*, and *thereby keep you and your City*; and in his due time translate *you*, and all
Heb. 11. 10. your faithfull *Watchmen* to be made *Denizens* of that *City that hath foundations*, whose *builder, maker* and *keeper, himself* immediately *is*; even that *Jerusalem, that is above*
Gal. 4. 26. *the Mother of us all*.

3. To the Lord, for

Having finish'd my addresse to the *Watchman* for *the Lord*, and *the City*; and to *the City* for *the Lord*, and *the Watchmen*; It remains that I bespeak *the Lord* for both *Watchmen* & *City*. Now all *Application* to *him* being by way
[a] Isai. 45. 11. of *Petition*, whereunto the more hands and hearts we can
[b] Exod. 32. 10, &c. get, the more hope of successe; since he vouchsafes to be [a] *commanded*, & [b] *captivated* by *Prayer*, let us unanimously
Gen. 32. 26. *wrestle* with him for a blessing on both.

O Lord our God, our ſtrong Tower, our Wall of fire, our Sun, and our Shield: By whom Kings Reign, and Princes decree Juſtice; Who alone Qualifieſt and Commiſſioneſt for Government, and bleſſeſt the endeavours of our Governours with ſucceſſe: We beſeech thee bleſſe the chief Magiſtrate of this City, and all thoſe in Authority under him, with Wiſdom to foreſee, faithfullneſſe to diſcover, and courage to encounter every danger. Let them be Shields for the ſafeguard of them that do well, and Swords for the terrour, and puniſhment of them that do evill: Men of courage, fearing thee, dealing truely, and hating covetouſneſs. 1. Watchmen Civil,

And, as by particular Relation, and Duty I ſtand bound, I implore thy moſt gratious preſervation of his Majeſties Royal Tower of London, and of Sr John Robinſon his Honourable, and Faithfull Lieutenant thereof. Keep it from all ſecret Conſpiracy, and open Violence, that the Watchmen in it may not watch in vain.

Let all the Spirituall Watchmen of this City be cloathed with righteouſneſſe: Not ignorantly blind, nor negligently dumb, but rightly dividing thy Word of Truth, and behaving themſelves as workmen that need not be aſhamed. Fill every Candleſtick with a burning, and ſhining Light, that may lead thy people by Precept, and Practice into, and in the wayes of Truth, Peace and Godlineſſe. And Eccleſiaſtical.

And keep the Commonalty of this moſt populous City from all ſuperſtition, hypocriſie, and profaneneſſe, ſchiſme, and faction, envy, hatred, malice, and all uncharitableneſſe, pride, drunkenneſſe, gluttony, and idleneſſe. Preſerve them from every evill of ſinne, and ſorrow, from fire, famine, ſword and peſtilence. Lead them by thy Spirit, Word and Miniſters into every neceſſary truth, and up to every duty. Teach them to keep Conſciences void of offence towards thee, and towards men: That they may give thee thy due in a reſpect to all thy Commandements: And Ceſar his, in their thoughts, words and deeds, in their honour, cuſtomes and tribute, and in their chearfull ſubjection for conſcience ſake, to all the lawfull commands of their Magiſtrates: And 2. For the City.

their fellow-subjects their due in brotherly charity, and honesty in bargains and sales: And their families theirs in all Christian care for them; and themselves their own due in a sober provision for their bodies, and an earnest and faithfull endeavour after the salvation of their souls: owning, imploring, and improving thy superintendency over all, Prince, Magistrates, Ministers, City, Estates, Reputations, Families and Persons. Guide us by the hands of thy Moses *and* Aarons, *keep us by thy power, prosper us by thy blessing, sanctifie us by thy Spirit, and save us by thy Sonne: to both whom with thy self, a Trinity of Persons, in Unity of Essence, be honour, and praise, now, and for-ever, Amen, Amen.*

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FINIS.